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It's easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the man who can smile,
When everything goes dead wrong.

To Our Subscribers—*Our subscribers are reminded to remit their subscriptions to the Hon. Managing Editor, Wealth & Welfare, Madras-Thyagarayanagar.*—Editor, W. & W.

EDITORIAL

TO OUR READERS

Studies In The Upanishads

It is with a feeling of relief and of satisfaction of having discharged our duty (Kartavya) that we are bringing out the small but very useful and sacred book—The Studies in the Upanishads by Brahma Sree Dewan Bahadur K. S. Ramaswami Sastrigal, Retired Judge.

By bringing out this book we have started fulfilling our promise to the late lamented Chief Editor Mrs. M. R. Janaki whose last wish was that we should complete the work left to be finished.

The "Upanishads" apart from being one of the greatest of the "Prasthanathriya", viz., The Upanishads, The Vedanta—Sutras, and The Bhagavad Gita" is the crowning work of Brahma Sree K. S. Ramaswami Sastrigal.

There has been the need for such a general and brief summary exposition at least of the general outlines to be known to the modern world.

This small book will not only help the world to judge the writer and realise the value of his Vedantic life, but will also supply the urgent need of the young men and women of today.

The danger of being cut off from what is considered as spiritual life, the teachings of Vedanta and all religions in general, require particular attention in these days.

Every follower of every religion will stand to benefit by understanding his own religion in proper light.

To turn to the most spiritual expressions of religious teachers, as interpreted by the modern teachers in the East is an extremely necessary part of the educational experiences through which all must pass.

The teachings in The Upanishads have a Universal Appeal. Their teachings are fundamentally psychological and practical.

They are understood by each and every thinking soul in his own way, *according to his own stage in evolution* and to every one such solutions of his own problems can be found.

Any deluded mortal of any community following the lessons taught can become enlightened and immortal.

Though the Great Religions of the World have had their foundations in the East, their interpretations by modern writers of the East is a necessary part of our education, unfolding nobility at every stage, and in every station of life.

The inspiration of this valuable book must produce a series of progressive awakenings in the hands of our young women and men resulting in reliance on the "SELF" within—The Inner Ruler.

This book does not pretend to teach any religious code but a spiritual approach to have our mind fresh to penetrate the verses in the Upanishads.

How far the learned Rishis and Acharyas attempted and later scholars and thinkers have done their very best that could be done to elucidate the Spiritual knowledge can be gauged by a study of the Upanishads.

The Great Western Philosophers have said:

"In the whole world there is no study so beneficial and so elevating as that of the Upanishads".

"Upanishadic teaching is the fruit of the highest human knowledge and wisdom."

It is described as consisting of "almost superhuman conceptions the originators of which can hardly be regarded as mere mortals".

Scopenhauver, Prof. Max Muller, Sir Monier Williams and other eminent Western Scholars bear similar testimony.

The meaning of the word Upanishads has been diversely explained but the diverse meanings are complimentary and not contradictory.

The essential inwardness of such declarations is declared in the Rig Vedic passage.

"The eternal Truth is One; the sages call it variously".

By a reverential and deep study one can realise the real elements of Truth in them and what is the unified integral inclusive composite dynamic revelation of Truth in the Upanishads.

If we lay the lessons of the Upanishads to heart and study the Brahma Sutras and the Bhagavad Gita in their light we arrive at a humanised, unified, integral and dynamic religion.

Let us give up the ugly suicidal modern communal sectarian and religious habit of reading only this or that holy book in this or in that Indian language, ancient or modern.

Let us not develop hereafter the fierce forms of fanatics and begotry and sectarianism which disfigured medieval world in the times of their social disunity and economic distress and political slavery.

For God's sake let us become once more a unified and prosperous and happy people and preserve freedom.

Let us not sacrifice politics for religion or religion for politics.

Let us not bow our head before Capitalism or Fascism or communism, or any other modern isms.

Let us all be proud of our old isms, viz. Humanism and Divinism.

Let us not be unfaithful to the best in our-selves and let us not fail the world.

Let us cling to the central teachings of the Upanishads as shown in the small book "The studies in the Upanishads" that is being brought out now by this Journal.

Each may add any additional teachings in harmony with those current in their own religion or sects.

Whatever is directly antogonistic to the Central teachings must be given up.

Let us realise that God is above and beyond name and form while in relation to the universe.

He is its Creator, and Preserver and Destroyer.

Let us not make war upon one another in the name of Shanti and Bhakti.

Let us not damn this or that soul and reserve Paradise for ourselves alone.

Lord Sree Krishna says that He accepts all and gives salvation and liberation and bliss to all and that all reach Him by diverse ways.

Let us always walk in the light of the teachings and declarations in the Upanishads.

We appeal to our readers to enable us to complete the printing and bringing out of the book "Studies in the Upanishads" which is being brought out for free distribution.

Since the cost of printing is prohibitive we are not able to bring out as many as may be in demand.

Those who wish to have the book should apply immediately with postage stamps ensuring the safe receipt of the book to their correct address.

Those who wish to be sure of the book reaching them should send in stamps for registration also.

Since we have other books which are to be brought out to fulfill the last wishes of the late Chief Editor, we are not able to print this book in large numbers. Those who can afford to extend their sympathy for bringing out this and other books in large numbers may be pleased to forward their blessings.

NOTES

A QUOTATION

By Ahmed Fazelbhoy

In greeting friends near home and abroad, as in the past I would again bring to them a THOUGHT for the NEW YEAR–which may perhaps be intriguing.

Last year's "Thought" (reprinted below) said about the CONSCIOUS SOUL and that its "evolutionary expressions" were caused by man's own "conscious living".

By chance I read a somewhat corroborating quotation from the UPANISHAD, the great scriptural writings of the ancients of this country. Says the UPANISHAD:

> "IF MAN SEES ALL CREATURES IN HIMSELF AND HIMSELF IN ALL CREATURES, THERE WILL BE NO PROBLEM"

Science has discovered almost all known basic elements. (about 78) of which this earth is composed–and scientists have found them also, all in man's body: hydrogen, oxygen, carbon, calcium, iron, copper, gold, silver, possibly uranium and cobalt. Man may therefore be a "world in himself".

And he may also have the "cells" as are expressed in all different forms of life in this world-birds, fishes, land animals, worms and microbes–cells of all created life. So it may be that he goes backwards and forwards in the form of the "cell" such as he "dominantly energises" by the forces generated by his own "*creative thinking and living*"–for a higher or lower expression of life to be inherited.

The physical elements of his being go back to Mother Earth from whom they were borrowed, i. e., the iron, the gold, the cobalt, etc., but their spiritual "counterparts" may exist in his "spiritual being" ready to develop into "limitless" energy—his own PRICELESS POSSESSION.

For just as the scientist created the physical cyclotron or, the reactor to fuse the physical atom to generate enormous, forces of nuclear energy—by "conscious living" man may himself build his spiritual cyclotron to generate forces for a nobler or baser expression of his own self: THE INHERITANCE HEREAFTER.

Thus were born Confucious, Buddha, Plato, Shakespeare, Michael Angelo, Tennyson, Caruso, Aurobindo, Gandhi Churchill, Roosevelt, Stalin and Hitler and the "Worms" and the "Woods" of life.

A FANCY may be—perhaps a FACT.

"HITHER" FROM A MONKEY TO A MAN—THEN WHITHER?

In the process of living, we all may acquire imperceptibly, certain characteristic—both physical and spiritual, which become the foundation of our "Make-up"—the expression of our "Being."

In this life we cannot essentially change the "physical" as we live and age. Body is our cast in matter which was moulded by the MOTHER who lent us its material ingredients for this life to give it a shape by Her creative forces based on CERTAIN PRINCIPLES. But this was to be a temporary clothing for our own priceless possession—the ETERNAL SOUL. We alone are to be its architect and to animate the "Matter" and make it glow or darken by our "Conscious Mind" and thus to acquire richness or poverty. This wealth is to be our inheritance hereafter and to be enrobed in the next stage by a new foundation, physical or otherwise as may be determined by those Creative Forces and the MOTHER in Her Universal Mercy.

Charles Darwin was a very religious man. He professed a bold philosophy—his theory of the final "Evolution" of living beings. Life began from an insignificant cell or something. It changed to numerous physical "Expressions" and finally to forms we see them today in the seas, air and on the land, and still changing as we shall live till eternity. His may be a logical theory after all.

And I think also the MOTHER perhaps gave to all, the gift of a CONSCIOUS SOUL in its smallness or greatness. This consciousness should be in the insignificant cell as much as it is necessary for its environment as it has to be in the human (or Divine.). May be each took the form as its spirit deserved to inherit—fish, bird or animal or Divine. Each one evolved the "Identity" or "Individualism" in body and soul in the millions of changes wrought by the cycles of "Life" and "Death."

This can also be a logical theory for does not man for example show the impress of his preceding "evolutionary" livings. Some show unmistakably the characteristic of the shark, wolf or the tiger. Some have the roar and courage of the lion, the love and loyalty of the dog, the meekness of the lamb. In the female species there is the docile cow, the purring cat, the nightingale or the making even of an Angel. We have the conscious soul—our supreme possession, to give it shape of things to come. And how?

An answer can be that the creative forces of life shall shape the next form of the Being which has been conceived by itself—by this living. PURITY IN ALL PURPOSES shall suppress the animal characteristic and shall create superhuman and divine forms of life physically—and spiritually. And impurity may lead life backwards to the monkey or even further down to the skunk and the worm.

ISLAMIC PRECEPTS

(Selections from the "An-Nawawi": translated by Eric F. F. Bishop)

Let there be no injury in the world, and no requital.

Actions are to be judged only in accordance with intentions.

What is lawful is obvious, and what is unlawful is obvious, and between them are matters which are ambiguous. Hence, he who is careful in regard to the ambiguous has justified himself in regard to his religion and his honour.

Be in the world as if you were a stranger or a traveller: when evening time comes, expect not the morning; and when morning time comes, expect not the evening.

Do not be envious of each other, and do not hate each other; do not oppose each other, and do not undersell each other.

Be abstemious in the world, and Allah will love you; be abstemious in what belongs to people, and people will love you.

Righteousness is goodness of character; righteousness is what the soul and the heart feel tranquil about.

Alms-giving is incumbent upon every "bone" of people each day that the sun rises. A good word is almsgiving, and in every step you walk towards prayer there is an act of, almsgiving, and it is almsgiving when you ward danger off the road.

A man said to the Prophet, "Give me a command." He said, "Do not get angry." The man repeated the question several times, and the Prophet said, "Do not get angry."

Purification is a part of religion; and prayer is light, and almsgiving is a proof; patience is brightness, and the Koran is an argument in your favour or against you.

Leaving alone things which do not concern him is one of the good things in a man's Islam.

No one is a believer until he loves for his brother what he loves for himself.

He that believes in Allah, let him speak good, or hold his peace; let him honour his neighbour, and let him honour his guest.

HEALTH

SUN—AN AID TO VISION

By Dr. K. M. Agarwal, Eye Specialist, Lucknow

The value of the sun both as preventive and curative for all physical ailments has been recognised by the medical science from time immemorial and is employed in some of the most serious diseases with good results; but it was doubted if sun also did the same good for eye diseases. The credit must go to Dr. W. H. Bates who recently established the truth through thousands of his experiments that sun has a special value for all eye diseases, though the fact was known to the medical science in ancient days and sun-therapy was one of the main treatments employed for eye ailments. Our Vedas and Shastras bear testimony to this fact. It has been clearly mentioned there that the eye is the creation of light and its health cannot be preserved without sun-light which is indispensable for its normal working. Hindus regard sun as the God of the eyes. Our Rishis had always been impressing upon the public mind the efficacy of the sun and it is why they had included sun-therapy as a part of daily routine of the people. Every person was advised to offer worship before the sun in the morning for a few minutes daily which was sufficient to keep the eyes healthy. In some Hindu families this is done even now. But as the civilization advanced people began to attach less importance to such natural agents which were supposed indispensable in ancient days. On the contrary they began to rely solely on drugs and aids like glasses, the results of which are very well known to every one who has a little experience of them.

It is my personal experience and I can say that these artificial aids may help the sufferer temporarily but they always tend to make the conditions worse. As the value of the sun was ignored, the people began to live in dark rooms, tried to avoid sun light by the use of dark glasses. But they have to pay the price of it; the eye defects are becoming common. Every one should understand that without sun-light the eye can never remain healthy. Experience has shown that fish who live in caves where sun-light does not reach are born blind or have no organ of sight. Practically every one knows that persons who are compelled to live in such places where sun light does not reach always suffer from eye sore, glare or other eye defects. They acquire intolerance to light. As a matter of fact with the aid of the sun-light the eyes become very healthy, magnetic and attractive. No microbes are able to attack them.

I have seen hundreds of cases of young children brought to the clinic with ulceration of cornea and other inflammations of the eye which may become sufficient to cause blindness. Asking these children to remain in dark rooms is a blunder. My best results in the cure of such cases were obtained by encouraging the patients to spend a good deal of time out of doors, with their faces with the eyes closed exposed to sun light, than when they protected their eyes from light.

The eyes of some people become blind or defective after seeing the solar eclipse and then they say that sun is injurious to eyes. But we must remember that any good method when practised the wrong way may cause harm. In seeing solar eclipse the people stare at the sun and it is why the sight becomes defected.

Different ways of Sun Treatment

1. Sun Treatment with the Eyes Closed:

Sit comfortably facing the sun with eyes closed. Move the body gently from side to side. The eye balls appear to be moving according to the movement of the body. In the beginning there may be slight discomfort which disappears after a few minutes. The sun ought to appear to change to white colour which is more-relaxing and soothing. This is the safest way of taking sun-treatment which can be enjoyed by every one without causing any kind of discomfort. It is not advisable to sit in the hot sun as it may cause headache and discomfort to the body. One should stop sun treatment as soon as it causes any kind of discomfort or fatigue.

2. Sun Treatment with Sun Glass

Ask the patient to sit with eyes closed facing the sun and he should slowly and gently move his body from side to side in order to avoid discomfort from heat.

Then focus the rays of the sun with the aid of sun glass, on the closed eye-lids. At first it may be disagreeable but afterwards it is very soothing. Do not focus the light at one point for more than a second; otherwise it may burn the part. It is advisable to accustom the eyes of the patient to strong sun light by having him sit in the sun with the eyes closed for some days before resorting to this treatment. This treatment should be employed only by an expert and great care should be taken.

3. Exposure Treatment

Raise the upper lid gently asking the patient to look down and expose some of the white part of the eye. The cornea (the black part of the eye) should be covered by the lower lid. Then focus the mild rays of the sun with the glass on the white part of the eyes as the patient looks down. Care should be taken to move the glass from the side to side quickly. The length of time devoted to focus the light on the white part of the eye is never longer than a few seconds. The patient should be asked not to look directly at the sun when the light is being focussed on the eyes. After such a treatment the patient almost immediately becomes able to open the eyes widely in the light.

4. Sun Treatment with the Eyes Open

Sun-treatment with the eyes open is a considerable help to the eyes and has proved efficacious in many serious eye diseases. The best time to take this treatment is when sun begins to rise. It should never be taken when the sun is hot. It should be taken only under the guidance of an expert instructor. Persons with defective sight should not resort to this treatment in the beginning. They should first become accustomed to stand strong sun light with the eyes closed.

Move your body gently from side to side while keeping the sight on the ground. Blink gently all the time. Then raise your chin till your eyes come in front of the sun. Do not stare at the sun directly; rather keep your gaze one yard below the sun and the latter is constantly seen in the field of vision. The eyes may also be closed now and then.

5. Sun Treatment for Small Children

Hold the child in your arms in such a way that the sun rays fall on his closed eye-lids. Then move the child slowly and gently from side to side. The treatment may be given for 5 minutes or more.

Demonstrate that sun treatment is an immediate Benefit to many Diseases of the Eye

Before the treatment, take a record of your best vision on the Snellen test card with both eyes together and with each eye separately without glasses. Then sit in the sun with your eyes closed for about 10 to 30 minutes, slowly moving your body a short distance from side to side and allowing the sun to shine directly on your closed eyelids. Forget about your eyes, just think of something pleasant and let your mind drift from one pleasant thought to another. Then come to the shade and practise palming. In palming, the closed eyes are covered with the palms of hands (the left palm is over the left eye and right palm is over the right eye, both slightly cupped, the fingers being crossed on the forehead) in such a way as to avoid pressure on the eye-balls.

Then test your vision on the Snellen test card and note the improvement.

When sun is not shining substitute a strong electric light. A 1000 watt electric light is preferable but requires special wiring. However, a 250 Watt or 300 Watt light can be used with benefit, and does not require special wiring. Sit about six inches from the light or as near as you can without discomfort from the heat, allowing it to shine on your closed eye-lids as in the sun treatment.

The relaxation methods for the cure of imperfect sight without glasses can be studied from the Book "GOOD EYES WITHOUT GLASSES" costing Rs. 4-0 and can be had from Krishna Eye Clinic, 28, Vidhan Sabha Marg. Lucknow.

LITMUS TEST FOR SEX OF UNBORN BABY

Medical science has discovered how to determine the sex of a child before birth with a 10-1 accuracy.

How is this done? It is all very simple.

The mother places a wafer of litmus paper on her tongue for 15 seconds, dries it, places it in a sealed tube and sends it to her doctor.

The piece of litmus paper is examined in a laboratory. If the paper turns purplish-brown, then the baby is a boy; if it truns pale beige then it is a girl.

The test is so easy that one firm of baby clothes makers offer to finance the test themselves with a complete stitch of clothing should the diagnosis prove wrong.

Tests hitherto carried out in the U. K. have been 90 per cent accurate.

Sex determination cannot be made before conception though some Scientists are now trying with the idea that by products of the atom may be used to readjust the balance of the male and female in the population of the world.

—*Na-Fen*

HOME REMEDIES

SRI SWAMI SIVANANDA

Kuppameni

(*Indian Acalypha, Cat's Struggle*)

Telugu: Kuppi chettu
Sanskrit: Arittamanjaree
Kanarese: Kuppigida
Malayalam: Kuppamani
Hindi: Kuppi
Latin: Acalypha Indica

There are many indigenous drugs which will work wonders and of which we are quite ignorant. They possess very many medicinal properties which are astonishing.

One of the very commonest and very useful drugs which grows in abundance everywhere is Acalypha Indica. It is a valuable laxative, Laghu Sodanam. Its root is catharic (that which causes violent purge).

THERAPEUTIC USES: The juice of the fresh leaves is a reliable emetic and this is used in Croop (cough with guru guru). It can be used as varthi for a free motion to children. The varthi is to be made out of the leaves, i.e., the leaves are to be turned into a cigarette and to be inserted into the anus of the child. When the juice is used as Nasyam it relieves insanity. Mix rocksalt (Sendha Namak) with one teaspoonful of this juice and put it into the nose or ear of the patient. This possesses hypnotic effect.

It cures snake-bite or insect poison. This was for a long time a Yogic secret.

The important thing to note is its effect on scorpion poisons. Apply the juice of the leaves with Ananthavairava and Seethamsurasa (both Ayurvedic preparations) and take three or four fresh leaves internally. You will have a radical cure.

Kurchi

(*Tellicherry bark*)

Tamil: Kudasappalai, bitter Vetpalai
Telugu: Chedu-kodisha
Malayalam: Kaipa-kotakap-pala
Kanarese: Korasigina-gida
Sanskrit: Kutaja
Arab: Lasanul-aasafir
Persian: Indar-jave-thalakh
Hindi: Karva-indarjour
Latin: Holarrhena antidysenterica, or, Marsdenia Volubilis

The bark and seed of Wrightea Antidysenterica. This is obtainable in most bazaars. This is a specific for dysentery.

The bark is as soft as cotton. It is a stomachic, febrifuge, anthelmintic. The seed is carminative, tonic, aphrodisiac and littontriptic.

In allopathic system also there is a preparation of Kurchi Liguidom (Dose: 180 to 240 minims or drops). Kurchi et Bismuth is another preparation (Dose: 5 to 10 grains).

Kurchi does not produce any nausea or vomitting and so may be given by the month. It is non-toxic and non-cumulative and so may be taken for a long time without interval. It is easily excreted by the kidneys. When compared with emetine its action is slow and less powerful. It is not effective intravenously and intra-muscularly, because it is readily excreted in the urine and so fails to concentrate sufficiently at the site of infection. If the bowels are acting frequently, Kurchi may be thrown out and may fail to act. Tablets are often passed out entire with the stools in the acute stage.

Kurchi Infusion

Re. Kurch bark (bruised) 10 ounces
Boiling water 20 ounces

Infuse for 8 hours and strain.

Dose. 2 tablespoonfuls thrice daily. Useful in chronic dysentery. Can be used as a gargle for relieving toothache.

Kurchi Powder

Re. Kurchi bark dried (powder) 2 oz.
Pomegranate bark dried (powder) 2 oz.
Bael fruit pulp dried (powder) 2 oz.

Dose. 1 teaspoonful with honey or sugar.
Useful in diarrhoea, dysentery.

Mix the juice of the bark with gingily oil and boil the oil. This is useful in eczema, itch and other skin diseases as an external application.

Apply the bark that is sliced, to painful parts of the body and bandage. Pain will be relieved.

Plantain

(Banana Tree)

Tamil. Vazhai
Telugu. Avati, Kadali
Malayalam. Vazha
Kanarese. Bale
Sanskrit. Kadali
Persian. Moug
Duk. Maoz
Bengali. Kelagachh
Maharatti. Kela-jhada
Guzarathi. Kela-nu-jhada
Singalese. Napiyabin
Burmese. Napiyabin
Hindi. Kelah
Latin. Musa Sapientum

The flower, unripe plantain, tender plantain are astringent. The stem is antibilious and diuretic and lithontriptic. The bark is refrigerant. The fruit is demulcent, laxative and nutritive.

The stem will remove the hair that is stuck up in the intestines. The flower is useful in gonorrhoea and spermatorrhoea. The tender plantain is useful in piles.

Plantain fruit removes leucoderma, biliousness, fainting.

The tender plantain leaf can be applied in burns and scalds. They will heal and dry quickly.

Flower is useful in piles, spermatorrhoea, gonorrhoea, cough, burning in hands and feet. It increases the semen.

Crush the flower and fry it with a little castor oil and foment the hands and feet; then apply it to the parts and bandage. The burning will be relieved.

Take the juice of the flower, and palmyra sugar-candy or ordinary sugar-candy and drink in the early morning. This is useful in gonorrhoea, menorrhagia or excessive menstruation.

The tender fruit is useful in dysentery, diabetes inspidus or Bahumutra (excessive urine).

Unripe plantain is useful in bilious vomiting, diarrhoea, excessive salivation, dysentery, cough. It gives strength and increases the blood and then appetite.

Plantain is a valuable article of diet. Dried plantain is useful in scurvy.

Smear the leaf with gingily oil or castor oil and apply it to the denuded skin or a blister after removing the skin and put on a bandage. It will be cooling and soothing. The blistered surface heals quickly. It should be changed twice or thrice daily.

The tender leaf can be used as a substitute for oiled silk, oil cloth or gutta-percha tissue in the dressing of wounds and ulcers. The leaf should be sufficiently large to cover the whole part. Evaporation of any subjacent fluid is efficiently prevented.

The leaf can be used as a shade for the eyes in opthalmia and other diseases of the eye. No manufactured shade is superior to this.

Plantain Fruit with Milk

Re. One plantain fruit mashed
Milk 6 ounces
Take this thrice daily.
Useful in dysentery, sprue and diarrhoea.

Plantain with Tamarind

Re.	Plantain fruit	one
	Tamarind pulp	2 drachms
	Salt	a little

Mash and mix well.
Take twice daily.
Useful in diarrhoea and dysentery.

Pomegranate

(Punica Granatum)

Tamil: Mathalai
Telugu: Danimma
Malayalam: Mathalam
Kanarese: Dalimba
Sanskrit: Sheekdana
Arab: Ramman
Persian: Gulnar
Hindi: Anar
Duk: Darim
Bengali: Dalim-gash
Maharatti: Dalimba-jhada
Guzarati: Dadam-nu-jhada
Singalese: Delun-gaha
Burmese: Talibin
Malay: Dalima
Kashmiri: Dhaun

Pomegranate is astringent and styptic. The rind of the fruit is astringent and stomachic. The bark of the tree and the root is anthelmintic. Fruit is refrigerant. The seed is astringent, anthelmintic and toenifuge.

Pomegranate Decoction

Re.	Rind of the fruit (dried)	2 ounces
	Cloves bruised	2 drachms
	Cinnamon bruised	2 drachms
	Water	20 ounces

Boil for 15 minutes and strain.
Dose: 1 ounce thrice daily.
Useful in dysentery and diarrhoea.

Pomegranate Decoction

Re.	Rind of the fruit	1 ounce
	Kurchi bark	1 ounce
	Rind of Mangostin	1 ounce
	Pulp of Bael fruit	1 ounce
	Water	20 ounces

Boil for 15 minutes and strain.
Dose: 1 once three times daily.
Useful in dysentery.

Pomegranate Decoction with Alum

Re.	Rind of the fruit dried	4 ounces
	Water	20 ounces

Boil for 15 minutes and strain.
Add one drachm of alum.

This is a very useful gargle in relaxed sore throat. This is also a good astringent injection in vaginal discharges of women (leucorrhoea, etc.)

Root-Bark Decoction

Re.	Root-bark of pomegranate sliced	2 ounces
	Water	2 pints

Boil down to 1 pint.

Dose: 2 ounces in the early morning. Repeat every half hour. This should be followed by 1 ounce of castor oil. Obeserve fast.

Useful in tape-worm. The tape-worm will generally be expelled within twelve hours.

The flower is useful in bilious vomiting, dysentery, heat in the body, piles, etc. It increases the blood and gives strength.

The tender fruit is useful in constipation, desentery and diarrhoea.

The fruit is useful in vomiting, cough, excessive thirst, biliousness, sterility in women, excessive salivation, hiccough, fever, burning in chest, giddiness.

Pomegranate juice with sugar-candy removes excessive heat in the body and produces coolness in the body, and gives immense strength to consumptives and others.

The seed thickens the semen and removes burning pain and difficulty in passing urine in gonorrhoea.

FIRST AID TREATMENT—BURNS

(Eugene F. Traub)

Burns may be classified as those caused by moist heat (scalds) and those caused by dry heat. According to the degree of damages to the skin and tissues, they are divided into first, second and third degree burns. First degree burns are those in which there is erythema or redness of the skin affected. Second degree burns are those in which there is redness and the formation of vesicles or blisters. Third degree burns vary in severity, but include all degrees of charring of the skin and deeper tissues. The result of burns vary according to a number of factors, the more important being the nature of the exciting agent (fluids, solid metals, greases and oils, explosions and so forth): the degree of temperature of the agent; the duration of contact with the agent and the susceptibility of the part of the body affected, the palms and the soles, and arms and legs having greater resistance than the abdomen, face and neck, for example; and the general condition of the patient (sex, age and state of health).

In general, the following observations are found to be true. Scalds are more serious, area for area and depth for depth, than burns due to dry heat, and are responsible for the worst sloughs of destruction of tissues. Extensive powder burns are the most painful. With rare exceptions, electrical burns are the slowest to heal. The younger the patient, the more serious the symptoms and the higher the mortality. Children withstand the burns poorly. Elderly people are more apt to succumb to the exhaustion which accompanies slow, difficult healing. Burns are more serious in women than in men. Any debilitating disease, such as tuberculosis, kidney disease, chronic alcoholism, and malnutrition, lowers the patient's resistance. The depth of the burn is relatively not as important as the extent of skin surface involved. The outcome is more unfavourable, the greater the area of skin affected. The location of the burns affects the outcome, for it is noted that the burns of the extremities and back are less serious than burns of less degree and extent on the face, chest and abdomen. Burns occur more easily and are more severe when there is an abnormal condition of sensation, as in acute alcoholism, paralysis and comas, and under general anesthesia. This is due to the fact that such tissues are devitalised or the sensation of pain is lowered or absent, and the patient is unaware of being burned.

The treatment of burns is two-fold; the immediate or first aid care of the patient and the subsequent treatment of the burn proper, as well as the patient's general conditions and complications.

In burns of minor degree there are a number of applications which are suitable to promote healing as well as to alleviate pain and discomfort. Some of these remedies are available in every home. Some are better than others for the purpose. A few are harmful. In a first degree burn the immediate application of the cold water or ice has been recommended from the time of the ancient Greeks, and is still in

use today. It is of value only immediately after the injury to mitigate the pain but is harmful in the later treatment. The main purpose of treatment is the relief of pain by protective measures of some sort. Creams or ointments may achieve this result; but some authorities believe they are harmful even for small burns of minor degree, because they may cause softening and removal of the protective layer of skin. A dusting powder composed of a mixture of boric acid and starch or a wet dressing of a thick paste of sodium-bicarbonate will give the desired protection. A warm poultice of tea leaves may also be used.

In second degree burns, the question of whether or not to open the blisters has been often debated. Most physicians advocate leaving the blisters intact, especially if small, as the contents of the blisters are sterile and serve to protect the tissues underneath. If the blisters rupture on their own accord, however, healing is not so good as when they are opened antiseptically by a physician. Sterile dressings are essential whenever the skin surface is exposed. Second degree burns should always be treated by a physician at once if possible; if not, the best first aid is tea.

When the burn is more extensive or third degree, treatment is directed not only to the relief of the burned area but toward the prevention of shock, the subsequent complications in the internal organs, secondary toxaemia, exhaustion, and infection. These are emergency cases, and medical care should be obtained immediately. Moreover, it is best that the physician should make the first local application. As the initial application to the burned area is of greatest importance as far as the final outcome of the case is concerned, the inexperienced person must learn what to apply, or, more important, what not to apply in these cases, should no doctor be available. The essential thing in the first aid treatment is to maintain the strength of the patient, put him in a comfortable position, keep his body temperature upto normal by warm blankets, alleviate pain which arises from exposure to cold air by the same procedures, and give him fluids by mouth but never alcohol. The application of any creams, oils, greases or powders in these case of severe burn is absolutely to be avoided. A sterile solution of tannic acid 2·5 to 5 percent sprayed over the burned are, followed by an application of 10 per cent silver-nitrate on a cotton applicator, probably constitutes the treatment of choice at the present time. Emergency treatment locally should be postponed until the doctor arrives; pain may be alleviated by immersing the burned area in warm water.

To summarize the first aid treatment: For burns of minor degree a variety of remedies may safely be used, as the final outcome is not a matter of life or death; but in severe or extensive burns the first local application is of vital importance. In such cases it is better to try to make the patient as comfortable as possible without any local application and await the arrival of a physician. If something must be applied, it should consist of a wet dressing; no greases or powders should be used.

—From "*Hygiene*"

DOES FOOD AFFECT CHARACTER?

(Helen Edward, R. G. N.)

(The kind of diet you subsist on and your disposition in life are closely associated)

It is agreed that food affects health. Its effects, however, are much more far-reaching than merely physical. A little investigation and thought will show that the food we eat has an influence on character.

When we look at the animal kingdom a profound difference in disposition is found in the two main types of animals—the carnivorous or flesh-eating and the herbivorous or grass-and plant-eating. Generally speaking the carnivorous animals (lions, tigers etc.,) have a pugnacious and vicious temperament with little respect for the rights of other animals. They also incline to be solitary, rapacious and predatory.

On the other hand, herbivorous animals (sheep, cattle, horses, etc.,) are generally placid and gentle in disposition, though many of them have more strength and endurance than the carnivorous ones. They are also more or less gregarious, living in flocks and herds, and respect the rights of others, perhaps through their habits of feeding and living together.

It would, therefore, appear that food and disposition are closely associated in the animal kingdom, and if we turn to human beings it will be found that the same principle applies. This may not be quite so obvious, owing to the greater complexity of human nature; but here, too, generally speaking, the human races which have long subsisted on a diet, containing flesh, tend to be more bellicose and violent than those who have lived on a diet exclusive of flesh.

The Hindus, for example, have lived for thousands of years on a non-flesh diet, and though many of them are good fighters when necessary, as a whole they are non-militant and of gentle temperament.

Since food has such a marked effect on disposition and temperament, it is evident that some (perhaps much) of the increase in nervous tension, restlessness, and desire for sensual stimulation and excitement among so many people these days is due to the type of food eaten. During the past century many of the staple articles of the diet of civilized man have been so, tampered with, refined, de-natured, and processed generally that much that is essential to health has been removed.

Instead of diet now being natural as provided by nature, it has been perverted and made artificial so that man's nature and temperament have become perverted and artificial too, probably one of the causes of the strain and difficulties among the nations that have brought about war, and of much of the confusion and restlessness troubling mankind.

There are other causes, of course, but the results of interference with and the synthetic changes in, food constituents brought about by modern commercialism of food, is in part to blame. Many foods in everyday use are so de-natured and de-mineralized that they have little food value—white flour instead of whole wheat; white sugar instead of brown, natural sugar; polished rice, refined cereals, tinned and processed foods generally.

Many have sought relief in increased tea and coffee drinking (i.e., the "elevenses", and afternoon cups of tea, in nearly all business places and factories) and in smoking and drinking. These habits, too, play their part in furthering nervousness and instability, for all indulgence in stimulants ultimately leaves the victim in a worse condition.

When anyone who has been living on such foods reverts to natural foods he soon finds a change in both health and disposition. He becomes more placid, has less desire for stimulants and for the so-called good things of life, or sensual enjoyment. He is better poised and balanced emotionally. His brain is more alert. There is far less tendency to irritability, and he finds himself better in every way by adopting the food, untampered with, which Nature so bountifully provides.

The change, too, to natural food, some-times termed "food reform," will have developed self-control, and when enabled to practise self-discipline, man becomes more able to control larger issues as well. And, isn't self-discipline a necessity in all who aspire to the higher life?

There can be no inner spiritual development until self-discipline has been learned.

For health, then, as well as for contentment and happiness and mental and spiritual well-being, much help will be found by getting back (as far as possible in modern civilization) to foods in their natural state, originally designed for man's use—the "fruits" of the earth, in the condition in which the Creator in His goodness so bountifully provides them.

—Oriental Watchman '54

Ideal Weights According to Height for Adults of Medium Frame

Height (*with shoes*)		*Weight in pounds* (*as ordinarily dressed*)	
Ft.	Ins.	Men	Women
5	—	—	116
5	1	—	118
5	2	129	121
5	3	132	124
5	4	135	128
5	5	139	131
5	6	142	135
5	7	146	139
5	8	150	142
5	9	155	146
5	10	158	150
5	11	162	153
6	—	167	157
6	1	172	—
6	2	178	—
6	3	183	—

The table shown above gives the ideal weights and heights for men and women. This table is taken from charts published by the Metropolitan Life Insurance Company. It is based on averages found in adults of medium frame between twentyfive and thirty years of age. Persons of smaller frame may deduct five per cent and those of larger frame than average may add five per cent.

—Acknowledgements to the Oriental Watchman and Herald of Health.

TEN WAYS TO WORRY LESS

(Phid Glenzer)

Your problems have little if any thing to do with your worrying. The habitual worrier dreams up things to fret and stew about, actually making them up of thin air. Or, he develops a morbid anxiety about the possibilities that haven't one chance in a thousand of coming true. If a particular problem is solved, the worrier simply transfers the worry to his health, his children or his wife's affection. Worriers always find something to fret about.

Chronic worry is in fact a state of mind that results when an inner sense of security is lacking. The turbulence caused by inner anxiety and bewilderment cannot be bottled up, and seeks expression thro' the worry process. The individual seeks to rationalise this feeling of insecurity by attributing it to some outside cause.

Innermost thought, wishes and desires, unless powered by action and given concrete expression, become frustrated. If this occurs consistently, a person begins to doubt if his aims and goals will ever become reality. Finally, he loses all confidence in himself.

A real sense of security can be achieved only through the expression of inner energies. Here are ten ways to worry less and accomplish more:

1. Don't think of problems; think of them as opportunities for action.

2. After you have done your best to deal with the situation, forget it and go on to the next thing.

3. Keep busy. Keep your hours filled with work, recreation and sleep.

4. Don't concern yourself with things you can't do anything about.

5. Stop building castles in the air. For the time being, eliminate day-dreaming.

6. Don't put off an unpleasant task till to-morrow. It simply gives more time for your imagination to make a mountain of a possible mole-hill.

7. Don't pour out your woes and anxieties to other people. Their sympathy makes it easy for you to feel sorry for yourself.

8. Get up as soon as you wake up. If you remain in bed, you may use up as much nervous energy living your day in advance as you would in actual accomplishment of the day's work.

9. Arrange your shedule to cut down any hurrying. Hurrying only helps to shatter poise and self-confidence.

10. Break up big projects into simple steps of action. Then negotiate these steps one at a time. Don't allow yourself to think about step number two until you have executed step number one.

—Ack. to 'HEALTH', Madras.

MEANS FOR GOOD HEALTH

(*Sri Swami Sivananda*)

Good physical health can be achieved and maintained by observing rigidly the laws of health and the rules of hygiene, by taking wholesome, light, substantial, easily digestible, nutritious, bland food or Sattwic diet, by inhaling pure air, by regular physical exercise, by daily cold bath, by observing moderation in eating, drinking, etc. Good mental health can be attained and maintained by Japa, Meditation, Brahmacharya, Practice of Yama, Niyama and right action, Atma vichara, change of thought, relaxation of mind by dwelling the mind on pleasant thoughts, mental recreation and the practice of cheerfulness.

The whole universe from the mighty sun to the tiniest atom is controlled by law. There is perfect order everywhere. The sun performs its duties quite regularly. It rises at the proper time and sets at the proper time. The stars and planets revolve in an orderly manner. They are governed by laws. There are laws in the mental plane. There are laws of physics, of astronomy, of mathematics. There are laws of hygiene and health which govern our own being. In the vast universe man alone is the breaker of laws and the violator of rules. He is the single example of lawlessness and discord. He wilfully disregards the laws of health, leads a life of dissipation and then wonders why he suffers from diseases and disharmony. He deliberately ignores the rules of hygiene and right living and then weeps when he is ailing from an incurable malady.

How wonderful is this magical machine—the human body, the moving temple of God or the chariot of the soul. Mother Prakriti has exibited her marvellous skill and maximum dexterity in constructing this marvellous machine. If you seriously ponder over for a while over the structure and working of this wonderful machine that is our body, you will be struck with awe and wonder.

Study of anatomy and physiology, hygiene and the science of dietetics which will help you to keep the body in a healthy and strong condition so that all its machinery may work harmoniously, must be your first study. You have ignored the laws of health and the rules of hygiene. Hence you have poor health, poor physique and a dilapidated frame.

Regular practice of Yogic exercises or Yoga Asanas even for fifteen minutes a day will keep you quite fit and soon make you hale and hearty. You will have abundant energy, muscular strength and nerve power, a charming personality and you will live long.

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